

Holiness to the Lord!

The Juvenile Instructor



VOL. 7

SALT LAKE CITY, SATURDAY, FEBRUARY 17, 1872.

NO. 4.

JOSEPH PROCLAIMED RULER.

LOOK at the picture, it is an exciting one. The people are evidently full of life and merriment. You can tell that by the instruments of music—the trumpets, dulcimers, cymbals and horns they are playing. The children are scattering flowers in the path, and on every hand they seem to be rejoicing, and are endeavoring to show honor and respect to the new governor of the land. It is a great day for Egypt and the Egyptians, for King Pharaoh has proclaimed Joseph, the son

constant companion, a great share of the influence of the Holy Spirit, and seemed to delight in being good and obedient. Jacob was a faithful servant of God, and seeing the devotional turn of mind which his son Joseph possessed, and the gift of inspiration which he enjoyed, he loved him more fondly than any other of his children, and as a mark of his fondness he made him a beautiful coat, called in the Bible a coat of many colors. The rest of the boys could see this partiality of their father for Joseph, and, just like most of you would do in such a case, they



There is not one of you, we should think, that has not read this beautiful Bible story; if there is, turn to the book of Genesis, and read it, for it is one of the most simple and touching that was ever written and printed, and the best of it is, it is true.

Joseph was the eleventh son of Jacob, and he seems to have been a remarkable youth. In his early years we read of him having inspired dreams, and he, without doubt, enjoyed, as his

got jealous of Joseph, and in time got to hate him. This was a very bad thing for them to do, but it was contrary to human nature to expect anything else. If any of you had a brother or a sister whom your parents petted on every occasion, and treated with far more kindness than they treated you, you would not feel very well over it, neither did the brothers of Joseph; and, to make the matter worse, Joseph had some very

curious dreams, which he told to his brethren, and they hated him all the more for this, for the dreams seemed to point to a time when Joseph would be very great and they would have to bow down to him. You will find these dreams in the thirty-seventh chapter of Genesis.

One day, the Bible tells us, when Joseph's brothers were all herding their flocks in the field, Jacob sent Joseph to see if all was well with them and their flocks; and when they saw Joseph coming to them their ill-will was so strong that some of them proposed that they should kill him. This was opposed by Reuben, one of the brothers, who, although he perhaps disliked Joseph as much as the others, disliked more to kill him. Instead of killing him he said "let us cast him into a deep pit." Reuben proposed this, that he might, afterwards, when the rest of his brothers had turned their backs, take Joseph out of the pit and let him go home again. Reuben's plan was adopted, and the poor boy, when he reached them and inquired kindly after their welfare, was roughly used, and thrown down the pit. This might have scared him some, but it would not hurt him badly; but the brothers had not yet satisfied their bad feelings towards Joseph, and unfortunately, as it then seemed, for Joseph, his brother Reuben left the company for some purpose, and while he was absent there came along a band of traders, who were on their way to Egypt, and Judah, one of Joseph's most cruel brothers, proposed to the rest that they should lift the boy from the pit, and sell him to the traders for a slave. This was agreed to, and a bargain was made and Joseph sent along with the strangers as a slave into Egypt.

Before he left, however, his very unbrotherly brothers took from him his coat of many colors, which they dipped in the blood of an animal they killed, and took it home to the old gentleman, their father, and told him they had found it, and made their father believe that his dearly-beloved boy Joseph had been killed by wild beasts. This almost broke Jacob's heart, and he mourned for Joseph a long time, believing him to be dead. What a cruel thing this was! You can scarcely think of anything worse. It was worthy only of savages, and Joseph's brothers, as far as this act was concerned, were worse than savages, they were murderers in their hearts, and it is doubtful whether savages would act as badly to their own brother as they did. But inhuman as their action was towards Jacob and Joseph, it was so overruled by the Almighty, that in after years, while it caused the hearts of these men to be burdened with great sorrow, it resulted in their temporal salvation, and in the regal grandeur and greatness of Joseph.

Joseph, was taken by the traders to Egypt, and was sold by them to one of the officers of the king. While this man's slave, Joseph offended his owner's wife, and was thrown into prison. Soon after this the king's chief butler and chief baker were also cast into prison, and Joseph was appointed to wait on them. These men had dreams which troubled them, and Joseph gave them the interpretation, and that interpretation came to pass just as he had given it. For a full account of these dreams read the fortieth chapter of Genesis.

Soon after this, King Pharaoh had two very singular dreams, which he desired to have explained, and having heard of the power of the young Hebrew to interpret dreams, Joseph was sent for to give, if he could, the interpretation of the king's dreams. Being inspired of Heaven, Joseph interpreted the king's dreams also, the interpretation foretelling that, in the land of Egypt, there were going to be seven years of great plenty, to be followed by seven years of famine. If you wish to know more about these dreams you can read them in the forty-first chapter of Genesis.

Just as Joseph interpreted, so it came to pass, and throughout all Egypt there were seven years of great plenty, wonderful harvests of grain, and every product of the earth useful to man. Joseph advised the king to lay up stores in every part of Egypt

during these years of plenty, that there might be food in the land for the people in the years when the famine prevailed. The king took Joseph's advice, and he appointed him to look after the storing of the food, and also made him ruler over all the land of Egypt, and our engraving represents the rejoicings of the people when this took place.

So far you see, Joseph's seeming misfortune, in being sold as a slave, resulted in good to him, for he was now a great and mighty man, and second only to King Pharaoh. For further particulars, of this most interesting portion of Bible history, how Joseph's brethren, those who had illtreated him and sold him as a slave, had to come from their own country, where the famine also prevailed, to Egypt, and had to seek Joseph's presence, not knowing that he was their brother, how they had to bow down to him, and do him reverence, fulfilling to the very letter the dreams for which they had hated him so badly; how he put some of them in prison until they brought Jacob, and their youngest brother Benjamin down to Egypt; and how, finally, he made himself known to them, and they all wept and rejoiced together, and became fully reconciled to each other, read the whole history as given in the Bible, for it is written in very simple language, and is one of the most remarkable and beautiful histories ever printed.

THE STORY OF VALENTINE DUVAL.

FROM CHAMBERS' MISCELLANY.

(Continued.)

II.

"WHAT, Valentine! is it because you are not hungry that you have not eaten your supper?" said Maclare, perceiving that the boy had hidden on a shelf the portion of bread and cheese which his wife had given him for supper.

"Pardon me, master," replied Valentine, confused at being detected; "but"—

"I see that you do not like cheese," replied the farmer roughly; "for a care-taker of turkeys, you are very particular."

"Oh, master," said Valentine, getting more and more confused, "you must not believe"—

"What one sees—is that it?" said the wife. "I did not wish to be the first to make an observation; but since my good man has seen you, why, then, I must speak. Valentine is squeamish, and requires to be pampered. It is no use to tell me that you are not so, Valentine! During the two years that you have been in our service, every time I have given you for your supper, instead of soup, either cheese, bacon, or butter, I have seen you lay it aside—to feed your turkeys, I think. I do not wish to say more, Valentine; but as it is so much loss to me, since you did not like cheese, you might have returned it to me, and eaten dry bread."

"But I do like it, mistress; and I pray you not to mistake me—do not be angry with me. I wish to eat it; but"—

And Valentine, willing to prove what he had said to be true, mounted on a chair to reach the shelf where he had placed the remains of his supper; but in his anxiety to do so, the chair fell, bringing the boy with it.

"There, you have nearly broken your neck! I do not wish you to be standing on the chairs," said the farmer's wife petulantly. "Stay, and I shall give you the cheese myself."

Speaking thus, she put her hand upon the shelf, and took the first thing she found—it was an apple.

"Well, well, who could have placed this here?" Not attaching much importance to it, she a second time put up her hand, and brought down a piece of bacon. "I wonder what next? The shelf is surely bewitched!" But her astonishment was indeed great when, reaching up for the third time, she

seized the leg of a boiled fowl, and, turning her eyes towards Valentine, she saw that he was weeping.

"Oh mother, mother!" cried he in a voice broken by sobs.

"Will you tell me what this means?" said she, still searching on the shelf. "I am not much surprised at your dislike to the cheese or the bacon, but the fowl—such a nice piece of a pullet as this—if you had stolen these things to eat, I should say nothing; but to steal for the sole purpose of concealing them! Again—another apple, some more cheese, and a pot of butter, and crusts upon crusts: as sure as my name is Jacqueline, here are provisions enough to feed a regiment!

"Steal!" repeated Valentine, his grief changed into indignation; "and do you suppose I stole these things, mistress?"

"They were not placed on the shelf without hands," observed Maclare, looking at Valentine with severity.

"I placed them there," said Valentine.

"Why did you place them there?" asked Jacqueline.

"I will tell you all, mistress," said Valentine, "lest you should suppose that I have acted wrong."

"That is right, my boy; be frank," said Maclare; "to avow a fault is half the pardon."

"Alas, master," said Valentine, throwing a wistful glance at the provisions which Jacqueline had placed on the table after taking them from the shelf, "if you suppose that I do not like the cheese, nor the fowl, nor the butter, but particularly the fowl, you are indeed mistaken; but if you had a mother and four brothers who were hungry, and who had but a morsel of dry bread to eat each day, would you not have a bad heart if you could refuse to share these good and nourishing things with them? Well, it is to give them to my mother that I have kept them out of my own supper."

"Poor child! and so you have deprived yourself of your supper to give it to your mother?"

"Oh, it was no hardship, Madame Jacqueline, if you knew how happy and contented I felt when I placed something additional on the shelf. 'This bacon will be for my mother,' I said, 'and this apple will be a treat to Paul; and then James, who loves butter, will have some on his bread;'" then, when the Sunday comes—for, as you wish me not to go out during the week, I never do, and I never see them but on Sunday—when you are gone to the dance, and I am left alone, how happy I feel when I take all that I have saved during the week, and, putting them in a basket, return home. Oh to see the joy that my coming always brings! and then they all crowd around me. 'What have you brought, Valentine? Oh how happy you must be to regale yourself all day on good things like these!' The poor little fellows do not know how they have been obtained, and I often wish that I could carry them more. My mother sometimes—my poor mother!—says to me: 'Are you not depriving yourself to give to us, Valentine?' but I say: 'No, mother, indeed I am not;' and I tell the truth."

"You are a brave fellow, Valentine," said Maclare, taking the boy's two hands in his; "you are a good son and a kind brother, and be assured that God will love you for it. But I do not wish that you should lose your supper, do you understand? at your age it is right to eat. You must eat to get strong, and grow big. Wife, you can add the remainder of the turkey we had for dinner to the provisions for the poor widow; and, do you hear, you may as well give a crock of butter to Valentine to take with him; and, wife, the weather is cold enough to freeze a wolf, and this child must not suffer: you know the vest which I have not worn this long time—give it to him, and his mother can alter it for him."

"Is it the red vest, Maclare?" asked Jacqueline, who had already placed the things indicated by her husband amongst Valentine's provisions.

"The red vest!—to frighten my turkeys! No, no; the blue one," said Maclare.

"Those are all stories, are they not, master, that red will frighten turkeys?" asked Valentine, all his good-humor returning.

"Stories! Certainly not, my boy."

"It is true, then. Explain that to me, master."

"He is a queer child," said Jacqueline, laughing; "he wishes to have everything explained to him—he must know the why and wherefore of whatever he sees. This summer he destroyed my best apple-toaster that he might examine the heavens, and yesterday he thought to poison himself with some herbs which he had boiled to find out their virtue. Red frightens turkeys because it frightens them: there is no other cause than that."

"But that is not a reason, Dame Jacqueline; *why* are they afraid of red?"

"You do not understand that my wife wishes to say that they are afraid of red—therefore they are afraid," said Maclare. "Why there is no other reason: be satisfied with our explanation."

"But answer me one question—only one, master: when a person is afraid of anything—when you are afraid—you know why."

"That is because I am a man, and I have reason, Valentine; but the turkeys are afraid without knowing why."

"'Tis very strange," said Valentine, "not to know why turkeys have such a fear of red; but added he, speaking to himself, "I shall know before long, no matter what master says."

The next morning his thoughts were still engaged in ruminating on the previous evening's conversation; and he never ceased until he had procured a piece of red cloth, which he hid inside his coat; then driving the turkeys before him, he reached the border of the pond where it was usual for him to remain with them each day. Waiting until the hour had arrived at which the inhabitants of Anthenay went to chapel, leaving him at liberty to make his experiments without being perceived, he commenced his operations. He chose the finest of the turkeys, and having attached the piece of red cloth to its neck, he let go the bird, and, quietly folding his arms, watched the result.

(To be continued.)

HOW LITHOGRAPHY WAS DISCOVERED.—The art of printing on stone, or lithography, was invented by a German named Sennefelder. The case is only another instance of what a thinking man does, where ordinary people march blunderingly on, never seeing what is of great advantage to the world, and contains their own fortune.

The tradition runs, that Sennefelder's mother, a poor washerwoman, told him to keep an account of the pieces that she washed. Poverty made paper scarce in the family, and the young man, trying to contrive some substance on which to make the record, traced some letters upon the smooth surface of a stone lying near. It was soft enough to be easily scratched by a sharp metal point, and hard enough to retain the impression. So on that stone his accounts were kept. But Sennefelder was not a dunce. He knew of printing and how it was done. The idea soon followed, that this stone might be used for taking impressions as well as wood or metal. The notion once fully conceived, he worked faithfully to make it a hard fact, and, after a lifetime of experimenting, he saw his cherished invention almost perfected. When he was seventy-five years old, he, with his own hand, produced a work nearly equal to anything ever seen in lithography. He lived several years after that, and the hundredth anniversary of his birth was celebrated in both Europe and America, on the 8th of November, 1871.

The stone used for lithographing is remarkable for its absorptive powers and affinity for all greasy substances, which give it its great value. It is found only in Bohemia, Germany, though an inferior article has been found among the mountains of Kentucky.

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GEORGE Q. CANNON - - - EDITOR.

SATURDAY, FEBRUARY 17, 1872.

EDITORIAL THOUGHTS.

GOOD many of the readers of this paper have no doubt heard of the recent visit to Salt Lake City, of the Japanese Embassy, consisting of some of the highest dignitaries of that distant, powerful and populous empire. This distinguished company of gentlemen, including princes, generals, judges &c., was sent from their native country by the Japanese government for the sole purpose of visiting the United States and the nations of Europe, that they might learn something about the customs, manners, arts, sciences, schools, government &c., in what are called the civilized nations of the world. The importance of such a mission can not be over-estimated, and the expectation is that it will result in a large increase of friendly feeling and intercourse between the nations of the East and West, or Pagandom and Christendom. The nations of the West have long desired this, but the nations of the East, such as Japan, China, &c., have always, until very recently, done all in their power to prevent it, and to maintain the seclusion and isolation they have kept up for so many centuries. The example now being set by Japan, in extending the hand of friendship to, and seeking the fellowship of, the nations, will certainly have great influence in breaking down the barriers of ages, and it may be safely asserted that the period of isolation between the East and the West is passing away for ever.

However great the importance that others may attach to this movement, it possesses a deeper significance to the members of the Church of Jesus Christ of Latter-day Saints than it possibly can to any other class, for in it they see nothing less than the working of the Almighty, preparing the way for the accomplishment of His purposes and the spread of His gospel.

The revelations given to the Church since the rise of the Prophet Joseph Smith have declared that the gospel of the Kingdom shall be preached to every nation, kindred, tongue and people, before the end shall come. You have all heard this declaration repeatedly made, and most or all of you know that the Elders of the Church, for the last thirty or forty years, have been engaged in preaching this gospel to the nations and gathering those who obeyed it home to Zion. Their labors, however, during that time, have been confined chiefly to what are termed civilized nations—the United States and the nations of Europe. They have labored some little in the East Indies among the Hindoos, and on some of the "islands of the sea," such as the Sandwich Islands, Society Islands, and it may be on some others. But as a general thing the Pagan or unchristian nations, and they comprise the very great majority of the inhabitants of the earth, are still in utter ignorance of the gospel of Jesus Christ and its restoration in these last days.

The entire globe is supposed to contain about twelve hundred millions of people, and of this vast number the nations of Europe and America do not include probably more than three hundred and fifty millions. The immense continent of Africa is thinly populated, hence the most populous nations are in Asia.

One of these nations alone, we mean China, is said to contain fully one-third of the entire population of the world. India also contains about one-sixth of the world's population; Japan and other nations of Asia are also very populous, and altogether it is perhaps safe to say that the nations of Asia contain very nearly two-thirds, or between seven and eight hundred of the twelve hundred millions, now supposed to inhabit the globe.

In preaching the gospel among the civilized nations the Elders have had very many hardships to endure, arising not only from the prejudice and ignorance of the people, but also from the tyranny of their rulers; but in all Christian nations the traditions of the people, so far as their belief in the Scriptures is concerned, have been favorable to the successful spread of the gospel in their midst, for every principle advanced by the Elders in their teachings were also to be found in the Bible or New Testament.

But in Eastern nations the circumstances are very different. Jealousy and dislike of Christians run very high in most of them; and, worse still, the people neither believe in Jesus as the Savior of mankind, nor in the Bible or New Testament as containing the plan of salvation. They have religious systems and books which centuries of tradition and false teaching have rendered as sacred to them as the Bible possibly can be to any Christian; hence it will be seen that however great the difficulties the Elders have encountered in Christian nations, they are nothing in comparison with those which it is reasonable to expect would be met with if they were preaching in Pagan lands; and, the fact is, that in those lands the power of tradition, tyranny and prejudice is so strong that any effort to preach the gospel hitherto has seemed utterly hopeless.

But the clouds are dispersing, and the bow of promise is beginning to shine even in the strongholds of Paganism and heathendom. In the East Indies, among the millions of the disciples of Bramah, Vishnu, Juggernaut and other fabulous deities and idols of India, the leaven of free-thought is working, and the bands of tradition are being broken. The Empire of Japan, the most intelligent of the Eastern lands, is extending the hand of fellowship, opening the doors to and inviting the Western nations to visit her. The Spirit and power of God are working; the way is surely being prepared for the spread of the gospel of the Kingdom among the millions of idol worshippers in those far off countries; and it is perhaps not hazarding too much to say that the visit of the Japanese Embassy to Salt Lake, and the principal cities of the United States, is the fore-runner of measures which may, at some future day, be the cause of some of the youth who read this article being sent as missionaries to Japan.

KEEP.

Keep to the right, the law directs,
Keep from the world thy friend's defects.
Keep all thy thoughts on purest themes,
Keep from thine eyes the motes and beams.
Keep true thy deeds, thy honor bright,
Keep firm thy faith in God and right.
Keep free from every sin and stain,
Keep from the ways that bring thee pain.
Keep free thy tongue from words of ill,
Keep right thy aim, and good thy will.
Keep all thy acts from passion free,
Keep strong in hope, nor env'ous be.
Keep watchful care o'er tongue and hand.
Keep firm thy feet, by justice stand.
Keep true thy word, a sacred thing,
Keep from the snares the tempter brings.
Keep faith with each you call a friend,
Keep full in view the final end.
Keep from all hate and malice free,
Keep strong the love of liberty.
Keep firm thy courage, bold and strong,
Keep up the right, keep down the wrong.
Keep well the words of wisdom's school,
Keep warm by night, by day keep cool.

BABYLON.

BABYLON! what memories the mention of that name awakens in the mind of the student of the Bible. Famed in sacred and uninspired history is the city of Babylon, or rather what was once the city of Babylon, for now there is nothing but a few mounds to tell where it stood. The city of Babylon was the capital of the kingdom over which Nebuchadnezzar ruled. It was in Babylon that the Prophet Daniel interpreted that famous dream, in which was shown the rise of the various great powers that should successively hold dominion on earth, until finally they should all disappear and give place to the "Little stone, cut out of the mountains without hands"—namely the Kingdom of God which, we are assured in the Bible, shall stand for ever, and of which the boys and girls of Utah form a part. It was in Babylon that the "Hebrew Children"—Shadrach, Meshach, and Abednego, were cast into the burning, fiery furnace because they refused to fall down and worship the golden image set up by the king, and were preserved by the miraculous power of God. It was in that same Babylon that the Prophet Daniel was cast into the den of lions because he refused to cease praying to his God, when the king commanded it. In Babylon, too, the famous hanging gardens, which have always been considered among the wonders of the world, were built by Nebuchadnezzar, to please his wife, so you see that Babylon was once famous and renowned, and a short sketch of its history will, we have no doubt, prove very interesting to the readers of the JUVENILE INSTRUCTOR.

One or two numbers back you had a short account of the Tower of Babel, in which you were told that it was believed to be the first great work attempted by the human family after the flood, and that is now about four thousand years since. Well, the city of Babylon was near the Tower of Babel and was commenced about the same time; but when the confusion of languages took place, the people scattered and Babylon was all but deserted, or at least it did not become a great and noted city until about sixteen hundred years after, at which time Nebuchadnezzar was king, and during his reign it reached the highest point of its grandeur. The land upon which this city stood was fifteen miles square, so you see it was a very large city, much larger than the city of London, in England, which is considered the largest city in the world. The river, called in the Bible, "the great river Euphrates," flowed through the city of Babylon, diagonally. Do you know the meaning of the word diagonally? If not I will try and explain it to you. You have already learned that the ground on which Babylon stood was a square, each side of which was fifteen miles long. The river ran through the city, dividing it in halves, each half having three sides. If you take a slate and draw a square, and from any two of the opposite corners draw a line dividing your square into two parts, each part having three sides, the line will cross the square diagonally.

On each bank of the river, for its whole length through the city, a wall was built, and at regular distances on the top of

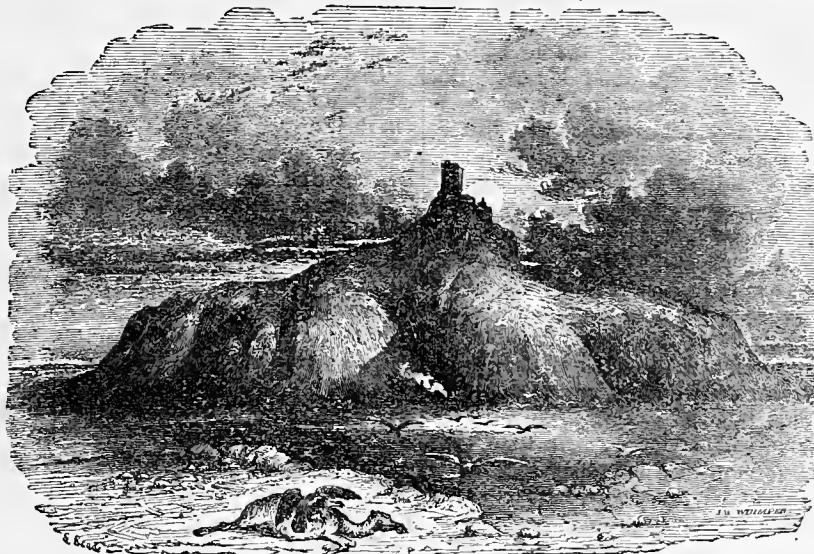
this wall there were towers, for the defense of the city. Around the whole of the city there was a deep ditch, and, rising level with the side of the ditch, a very strong wall enclosed the entire city. The height from the bottom of the ditch to the top of the wall was three hundred and fifty feet. The thickness of the wall at the bottom was twenty-nine yards; at the top the wall was thick enough to let four-horse carriages pass each other. On each side of the wall surrounding the city were twenty-five brass gates, by which the people could enter or leave. Within, the city was laid out in squares, the whole number of the latter being six hundred and seventy-six, each containing twenty-eight thousand square rods. To help you to form some idea of the size of these squares we will say that each of the blocks or squares in the greater part of Salt Lake City contains two hundred square rods, and each block or square in the city of Babylon was a hundred and forty times larger than those of Salt Lake City.

The palace of King Nebuchadnezzar was the largest building in that great city, and perhaps the largest ever built in the world. No building in America is anything to be compared with it for size, for it was six miles round. This palace was in the eastern part of the city; it was surrounded by walls, and entrance from the city was obtained by three brass gates.

The hanging gardens attached to the palace were the most wonderful gardens ever seen. In forming them an artificial mountain four hundred feet high was first raised; on the sides of this mountain terraces, one above the other, resting on piers, reached from the bottom to the top; and on these terraces the choicest flowers

and fruits, and the tallest trees were cultivated and grown. A wall twenty-two feet thick surrounded the gardens, and water to irrigate them was raised by machinery from the Euphrates. Thus you see that Babylon was a wonderful city, and you cannot be surprised that Nebuchadnezzar, the king, should say: "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?"

But the pride of this vain-glorious monarch was soon after humbled, for we are told that he was deprived of reason and was driven forth into the field, and fed on grass like the beasts. After his death his son Belshazzar reigned. He was so wicked that during his reign the kingdom was taken from him by the Medes and Persians. This occurred five hundred and thirty-eight years before Christ, and from that time the glory and splendor of Babylon declined, and to-day, nothing but a few mounds of large size mark the place on which it stood. In these mounds travelers have at various times made explorations, and have found bricks, remains of pottery, ornaments worn by ladies, skeletons, and other relics of the long-forgotten past, showing that at some very remote period where the mounds now stand was the site of a city; but out of the material composing the city of Babylon,



after it had fallen to ruin, were built the four large cities of Selencia, Ctesiphon, Al Maidan and Koofa, which are still in existence.

HISTORY OF THE CHURCH.

(Continued.)

THE determined course taken by J. B. Backenstos, Sheriff of Hancock county, had the effect of producing fear among the mob. Not only those of Carthage for whom he held writs, but also many guilty ones in other places, fled from the county and State with all possible haste.

While awaiting a reply to his communication to the assembled mob, the Sheriff directed his men at Carthage to collect from the citizens of that place all arms, ammunition, etc., belonging to the State, in their possession. While they were thus engaged an incident occurred, which we relate, as it shows that the Sheriff was a man of justice and fine feelings: Two of the men collecting the arms either misunderstood or wilfully acted in opposition to his order, by taking possession of three guns, the private property of individuals; one man also quarreled with a lady and used ungentlemanly language in her presence. For their conduct, the Sheriff ordered these men under arrest, placed a guard over them and sent them home in disgrace, while the guns were returned to their owners.

On the 20th of September four citizens of Macomb, the capital of McDonough county, Ill., arrived at Nauvoo as a committee from their city to ascertain whether the Latter-day Saints still intended to leave the State in the Spring, according to their former proposition to the mob under command of Levi Williams. They were replied to by the First Presidency of the Church, who met in council, to the effect that the Saints were under no obligation to leave, according to the stipulations of that proposition, as the terms of it were not acceded to by the mobbing party; still, they would not hesitate to leave, as proposed, if the people of the surrounding counties would by their influence assist them in disposing of their property, and staying the unwarranted and vexatious lawsuits, which were continually being brought against them. If the Saints could have the assurance of peace for a short time, they would devote their time to preparing to remove, and they would not only leave the State, but remove so far away that their peculiar religious tenets need not furnish the people of Illinois any pretext for further complaint. They stated, also, that they were willing to buy out the citizens who were opposed to them, if that would suit them, and the Saints and their friends could be left in full and peaceable possession of the county. A. W. Babbitt, Daniel H. Wells and E. A. Bedell were then appointed a committee to return home with those from Macomb, and confer with the citizens of that place in regard to the terms proposed.

After waiting from the 18th to the 20th for a reply from the assembled mob commanded by Levi Williams, the Sheriff and a part of his force started for the place where they were encamped, determined to arrest or rout them. They had not proceeded far, however, when they learned that the whole force of the mob had fled and crossed the Mississippi to Missouri.

Since the party engaged in burning property at Bear Creek were fired upon, no cases of house-burning had occurred; yet it was evident that the mob were not content with what they had done, for they were reported in different parts, trying to rally their forces to commit further outrages.

On the 23rd, fifteen of the leading Elders of the Church were summoned to appear at Carthage for trial on the charge of treason. The next day they proceeded to Carthage, accompanied by President Young and others. The witness against them, on whose testimony the warrant was issued, was a Dr.

Backman, who, on being sworn in court, stated that he was not acquainted with the prisoners, and that he, personally, *knew* nothing against them; but that he made affidavit on the strength of the rumors in circulation, and that he *believed* them guilty. It was clearly evident that there was no foundation for the charge, except in rumor, and the prisoners were discharged. This is a fair sample of the charges for arrest and trial by which the Saints were being continually harassed. A person, as in this case, totally unacquainted with the men against whom he made oath, except by false rumors, *believed* that they were guilty of treason, and on his making affidavit to this effect, fifteen of them must be arrested and appear for trial.

While at Carthage, the party visited the jail, the scene of the late martyrdom of the Prophet and Patriarch. The stains of blood, yet fresh on the floor, where Hyrum Smith fell and breathed his last, told a solemn tale of that most cruel tragedy which had robbed a people of the leaders whom God had chosen, and a nation of two of the noblest men and best citizens that ever lived. There, too, were the bullet holes in the wall, showing the wicked strife which had attended the shedding of the blood of the Lord's anointed. Carthage now wore a desolate aspect, many of the inhabitants having removed to other parts. The scene within and without the jail must have been extremely gloomy to those men as they there contemplated the acts of their relentless enemies, who not content with slaying those men who were dearer to them than their own lives, now sought to kill them also.

The committee sent to Macomb to attend the meeting of the citizens of that place, returned without accomplishing much. On their arrival there they found the people excited and hostile in the extreme. They were threatened with violence until it was not considered prudent for them to venture out of doors. Such was the feeling of animosity, towards, not only the Saints, but also those who were thought to favor them; for two of the members of this committee—Daniel H. Wells and E. A. Bedell—were not at that time connected with the Church. They were unable to confer with the people in mass meeting, but watched from an upper window the movements and heard the threats of the rabble below. They were finally advised by a committee that their only safety depended on their immediate departure from the town. They accordingly returned without accomplishing the object for which they were sent.

The people of the State were now fairly aroused to a sense of what was transpiring in Hancock county and the surrounding districts. The citizens of Quincy, the capital of Adams county, who had on a previous occasion shown much friendship for the Saints, held a public meeting to consider what should be done, and appointed delegates to wait upon the citizens of Nauvoo and learn the facts in relation to their proposition to leave the State. The delegates from Quincy arrived at Nauvoo on the 24th. A council was called, composed of the leading men of the city, and propositions were submitted similar to those given the committee from Macomb. The committee from Quincy acknowledged that the propositions, if carried out in full faith, ought to be satisfactory to all concerned. Yet they thought, all things considered, that something more unconditional would have to be offered by the Saints before peace could be secured for them.

TAKE IT EASY.—The more quiet and peaceably we get on, the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest policy is, if one cheat you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him; no matter who he is, or how he misuses you, the wisest way is, generally, just let him alone; you will feel the better for it afterwards, and he will be more likely to regret it. Depend upon it, that good seldom results from resenting such things in anger.

[For the *Juvenile Instructor*.]

Chemistry of Common Things.

GALVANISM.—NO. 1.

THE constituents of bodies may be separated by electricity as completely as by the chemical force, although in a different manner. To separate by electricity a current of that fluid is passed into the liquid that is to be decomposed; this is done by bringing near to each other, in the fluid, the poles of the voltaic battery. Whenever a liquid that is capable of decomposition becomes part of the electric circuit, that is the current of electricity can pass through the liquid, decomposition takes place; and certain elements are evolved in obedience to the electric laws. As these elements are *loosened* from each other by the electric current, this kind of decomposition is named electrolysis, which means to loosen by electricity.

The voltaic battery is named after Volta, the inventor; the galvanic battery is named after Galvani. In discussing the principle of galvanism, the nature of both batteries may be understood. Dr. Galvani found that by placing thin pieces of metal in a pile, and putting thin leaves of wet paper between them, several electrical phenomena could be produced. By a modification of this simple apparatus the most powerful batteries are now made. A simple galvanic circle, or circuit, consists of a plate of zinc and a plate of copper, with an acid solution between them. A power, which is named "positive" electricity, passes from the copper to the zinc. By continuing the number of plates, in the same order, a double, treble, quadruple or any compound circle may be produced. A "compound" circle means an apparatus in which the same combination is repeated any number of times. The order of sequence must be correct: copper, zinc, fluid; copper, zinc, fluid; so on, any number of times. To form a galvanic pile, wet paper answers the purpose of the fluid partition. The pile should terminate with zinc, which end is called the positive; the beginning plate—copper—is called the negative pole. During the exposure of these metals to the acid solution, or any other metals that bear the same electrical relation to each other, the metal that becomes most readily oxidized gives off negative electricity. This shows that the metal that has the greatest chemical affinity for oxygen generates electricity, or sets it in motion; hence that metal is said to acquire "positive" electricity and consequently the other is negative. Thus zinc becomes positive with reference to copper, copper becomes positive with reference to silver. If a silver coin, a half dollar, for instance, be placed on the tongue, and a copper cent beneath, upon bringing the edges of the coins close together, the fluids of the mouth will be decomposed, as will be perceptible to the taste, and a feeble electric shock may be felt. This is an instance of forming a simple galvanic current, and of producing decomposition of the saliva by electrolysis.

By causing the two ends (poles) of a galvanic battery, or electric pile, to be connected, a complete circulation is made. This is usually done by wires or rods, copper wire generally. The circulation will be in the same direction throughout the series of plates, from the copper to the zinc. As the two wires are in opposite states of electricity, one attracts the other. This is the apparent cause of electrolysis: bodies are compounded of elements in opposite states of electricity; they are held together by their polarity, (electric attraction) and they are loosened from each other by a modification of the same force.

It may be remembered that in former articles allusion has been made to the composition of water. It was shown that water may be formed by the two gasses, oxygen and hydrogen

caused to combine by the energy of the electric spark. This proves the constituents of that fluid by "synthesis." We may see that the result is separation into oxygen and hydrogen, when water is analyzed by "electrolysis." To effect this the two ends of the connecting wires of the battery are placed in water near together, but so as not to touch each other; the electric current in passing through the liquid decomposes it. The two gasses, (oxygen and hydrogen) are given off, and may be collected; and they will be found in the precise proportion that forms water, which may be proved by mixing them together and exploding them by electricity.

Important discoveries have been made by means of the galvanic power; by it the alkaline metals were first separated, and soda and potassa were shown to be respectively, compounds of sodium and potassium with oxygen. In its application to the electrotype, the arts have been materially aided; scientific knowledge has been greatly extended, and cabinets of every educational institution enriched. The development of electricity has revealed to man the nature of many operations in the interior of the earth.

BETH.

EARTHQUAKES.

YOU have all heard of earthquakes, and of the fearful destruction of life and property that is often caused by them; and perhaps when thinking of them, some of you have tried to form in your own minds an idea of the scene to be witnessed in a district of country when an earthquake takes place, and you have trembled at the mental picture you have thus formed. Of all the calamities and misfortunes that ever happen to mankind, it is perhaps true that none are so terrible as a violent earthquake. War is bad enough, and is one of the greatest evils that ever scourges the human race; but in whatever country it is being carried on, the people are aware of its existence, and many of them can escape its horrors. Famine is a fearful visitation, and very often causes intense suffering and many deaths through hunger; but in these days, wherever a famine may occur, if the country in which it rages can be reached by railway, or by sea, help from other countries is soon forwarded, and thus the severity of the suffering is soon diminished. And with almost any other kind of distress or suffering that affects the whole people of a district, there is generally some method of shielding the greater portion of them; but it is very often otherwise with earthquakes. They come unexpectedly, and when severe the lives and property of all living in the immediate locality in which they take place are often destroyed. History, both in ancient and modern times, furnishes many instances of earthquakes which have wrought frightful destruction. We shall relate to you a few of these instances, and close this sketch with a short account of the city of Pompeii, which was buried in an earthquake about 1800 years ago, and was discovered or as it is called, exhumed, a little over a century and a quarter since.

Earthquakes are most common in volcanic regions, that is in regions in which boiling springs, and volcanoes, or burning mountains, are found. Most of you, at school, or reading at home, have learned something about volcanoes. The principal in Europe, and perhaps in the world, are Vesuvius, in Italy, Etna in Sicily, and Hecla, in the island of Iceland; and in Italy and Sicily earthquakes have been numerous and very destructive. It frequently happens, where earthquakes occur, that large and hilly districts of country suddenly become low and flat, and low and flat districts become hilly; it is not uncommon, through these peculiar convulsions of nature, that islands in the ocean disappear, and on the land, bodies of water, such as large lakes, disappear from one place, and appear in another far away. But it is on account of the great loss of life they cause that earthquakes are principally dreaded. One of the earliest

reordered earthquakes, since the birth of the Savior of mankind, occurred at the city of Antioch, in Syria, and on three occasions, this city has been severely injured by them. The first was in the year 115 of the Christian era, when it was almost destroyed; three hundred and seventy years after it had a similar visitation, and later still—in the year 526, now 1246 years ago, it was destroyed, and some 250,000 persons along with it.

The earthquake at Lisbon, the chief city of Portugal, in the year 1755, was one of the most terrible of which history furnishes any account. The shock was short but fearfully severe, the greater part of the city being laid in ruins and 60,000 persons killed in six minutes. This city stands on the river Tagus, and very shortly before this calamity happened, a splendid marble quay, or levee as they are more commonly called in this country, had been finished. Large numbers of the terrified people sought this quay, in hopes of finding safety from the falling buildings; and while they were standing on it, it and they, with all the vessels and boats in the vicinity sank together, and were seen no more, and after the shock, on the place it occupied there was a body of water six hundred feet deep. The tremor of mother earth, felt so terribly at Lisbon, extended over a very large portion of the earth's surface, being felt from the northernmost portion of the British Isles, over the most of Europe, in the West Indies, and on the shores of Lake Ontario and the coast of Massachusetts, on this continent.

A very severe shock of earthquake occurred at New Madrid in Missouri in the first quarter of the present century—in the year 1811, which did great damage to the town. The shock, or rather shocks, for there were many of them, were felt over an extent of country several hundred miles long, and six miles broad, and continued for over a year, during which lakes were formed and dried up again, hills raised and again depressed; and in many places wide openings were made in the ground, from which mud and water were thrown as high as the tops of trees. Finally, a little over a year after the shocks commenced, they reached their greatest severity and ceased, with the total destruction of the city of Caracas, the Capital of the Republic of Venezuela, in the northern part of the South American continent, which in an instant was laid in ruins, and twelve thousand people killed.

(To be Continued.)

ANECDOTE OF GEN. WASHINGTON.—During the American revolution it is said, the commander of a little squad was giving orders to those under him, relative to a log of timber which they were endeavoring to raise up to the top of some military works they were repairing. The timber went up with difficulty; and on this account the voice of the little great man was often heard in regular vociferations of "Heave away! there she goes! heave ho! heave ho!"

An officer, not in the military costume, was passing, and asked the commander why he did not take hold and render a little aid.

The latter, astonished, turned round with all the pomp of an Emperor and said, "Sir, I am a Corporal."

"You are, are you?" replied the officer; I was not aware of that;" and, taking off his hat and bowing, the officer said, "I ask your pardon. Mr. Corporal," and then dismounted and lifted till the sweat stood in drops on his forehead.

When the work was finished, turning to the commander, he said, "Mr. Corporal, when you have another such a job, and have not men sufficient, send for your Commander-in-Chief, and I will come and help you the second time."

The corporal was thunder struck. It was Washington who thus addressed him.

HAVE nothing to do with a man in a passion, for men are not like iron, to be wrought upon when hot.

Selected Poetry.

SUPPOSE.

Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose are red?
And wouldn't it be pleasanter
To treat it as a joke,
And say you're glad 'twas Dolly's
And not your head that broke?

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout?
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

Suppose that some boys have a horse
And some a coach and pair,
Will it tire you less while walking
To say it isn't fair?
And wouldn't it be nobler
To keep your temper sweet,
And in your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the things some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes or doesn't come,
To do the best you can?

[For the Juvenile Instructor.

CHARADE.

BY MISS SALLY COLUMBIA ANN ROGERS.

I am composed of 10 letters.
My 1, 2, 6, 8, is a kind of grain;
My 4, 5, 8, 9, 10, will preserve it while growing;
My 1, 2, 4, 4, 7, 10, is something we ought not to use;
My whole is something observed in the Church, and which we all should attend.

THE answer to the Charade in No. 2 is UNTAH MOUNTAINS. Correct solutions have been received from J. H. Parry; Sally Columbia Ann Rogers, Coalville; Charlotte Ann W. Lofthouse, Helen M. Renington, Sarah J. Smith, Paradise.

NONE but original charades will be inserted, and the names of subscribers sending correct solutions will be published.

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